

CATHOLIC • ACTION •

Vol. XVIII, No. 3

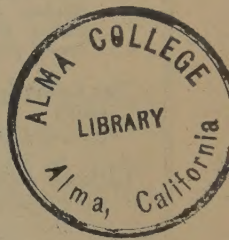


March, 1936

"YOUTH—LIVING THE FAITH"

N. C. W. C. Study Topic for March

Catholic Action and the Drama
The Catholic Priesthood and the Laity
Rural Institute Plan Inaugurated
Catholic Interest in Study Clubs
Social Action Brieflets:
Catholic Social Teaching—Present-Day Practice



Our Common Catholic Interests:

Pope Pius XI Begins 15th Year of Glorious Pontificate—Anniversary of Holy Father Observed in United States—Legion of Decency Policies Explained by Bishops' Committee—Catholic Press Shown as Defender of Christian Doctrine—Sex Education Courses in Public Schools Opposed by Bishop Alter—Dr. Daly Explains What Legion of Decency Means to America

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: What It Is - What It Does :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 3



MARCH, 1936

OUR COMMON CATHOLIC INTERESTS

ON FEBRUARY 12 last, our gloriously reigning Supreme Pontiff, His Holiness, Pope Pius XI, entered upon the fifteenth year of his pontificate, which, in its record of accomplishment for religion, for the welfare of the Church and society at large, is admittedly unsurpassed in the

**Pope Pius XI
Begins 15th Year
Of Glorious Pontificate**

history of the papacy.

There is not space here to mention in any adequate manner Pius XI's distinguished accomplishments during his occupancy of the Chair of Peter. In his settlement of the 60-year-old Roman Question; his golden chain of brilliant encyclicals; his zeal for the missions, for Catholic education, the Catholic press, the preservation of the sanctity of the home, and the other special concerns set forth in his various papal pronouncements; his deep and practical interest in the promotion of true science; his inscription of an unprecedented number of names in the calendar of saints; his zealous promotion of devotion to Our Lord in the Holy Eucharist—in these and in many other ways, the figure of Pope Pius XI has shown above a world of turmoil, serene and fatherly, seeking first and foremost the extension of Christ's kingdom on earth and thereby the increase of Christian brotherhood, peace and justice.

Pope Pius XI has paralleled a deep and practical interest in science with a staunch patronage of the arts. His constant promotion of the Pontifical Academy of Science, his erection and personal use of the Vatican City radio station, his transfer to Castelgandolfo and re-equipment of the Vatican Observatory, and his

numerous other advancements of technical knowledge, have been matched by the building renovation of Vatican City, his restoration of the Papal Villa at Castelgandolfo, his construction of the new Vatican Art Gallery, his splendid renovation of the entrance to the Museums, the re-equipment and re-cataloguing of the famous Vatican Library, and other artistic monuments of his inspiration.

Remarkable also have been the Holy Father's labors for the intensification and extension of the hierarchical, disciplinary and scientific government of the Church; his establishment of new ecclesiastical provinces; his interest in the field of ecclesiastical studies and education, a monument to which is the Apostolic Constitution *Deus Scientiarum Dominus*; his establishment of a half-dozen colleges in Rome; his erection of splendid new quarters for old and established colleges; his multiplication of seminaries throughout Italy; his erection of new apostolic nunciatures and delegations; the numerous royal personages and heads of states that have visited him at the Vatican; his appeal to the charity of the world, early in his pontificate, for the starving people of Russia; his expedition of help sent to that country, although the anti-religious sentiments of the Soviet Government were well known.

No review of the last 14 years, however cursory, could overlook three other events outstanding in the Pontificate of His Holiness Pope Pius XI. These were the Holy Year of Jubilee of 1925, the twenty-third in the history of the Church, which brought hundreds of thousands of pilgrims to the Vatican; the celebration in 1929 of the fiftieth anniversary of the Holy Father's ordination to the priesthood, and the Extraordinary

Holy Year of Jubilee which began in 1933 to commemorate the Nineteenth Centenary of the Redemption.

Pope Pius XI's pontificate is aptly characterized by a phrase which the Holy Father adopted from a friend of his youth, a friend whom he later enrolled in the Calendar of Saints—Saint John Bosco. The phrase is this: "Always wish to be in the advance guard of progress."

That Pope Pius XI has been in the advance guard of all that pertains to the good of religion, none can deny.

IN THE United States, where an admiring hierarchy, clergy, religious and laity have always followed with greatest obedience, loyalty and enthusiasm the inspiring leadership of Pope Pius XI, fitting ceremonies attended the fourteenth anniversary of his coronation. In Washington, D.

**Anniversary of
Holy Father Observed
In United States**

C., the Most Rev. John B. Peterson, Bishop of Manchester and episcopal chairman of the N. C. W. C. Department of Education, in the presence of the Apostolic Delegate to the United States, Archbishop Cicognani, and a brilliant throng of notables among the clergy and laity, including representatives of the diplomatic corps, preached at commemorative services held in the Shrine of the Immaculate Conception a most illuminating sermon in which was described the significance of the papacy and the manner in which our Holy Father has contributed to its prestige and influence. Co-incident with the ceremony in Washington similar observances were held in see cities in other parts of the United States.

In Rome, a statement issued by another member of the American Hierarchy, the Most Rev. Ralph L. Hayes, rector of the North American College there, told how Pope Pius XI had won the hearts of all men by his leadership, his learning, his personal holiness, his power to draw men nearer to Christ, his labors for peace, and his readiness to aid suffering humanity in distress.

"Not only Catholics," said Bishop Hayes, "but Protestants, Jews and people of no creed, all men who love peace, justice and charity, may well join in the official prayer of the Church for the Supreme Pontiff: 'May the Lord preserve Pope Pius XI and give him life and make him blessed upon earth and deliver him not up to the will of his enemies.'"

In this prayer we are sure all readers of CATHOLIC ACTION will gladly, whole-heartedly and piously join, offering up at the same time prayers of thanksgiving to Almighty God for giving His Church, His faithful and the world a pontiff so preeminently worthy to be the successor of that first Apostle—Peter, the rock upon which He built His Church.

THE Episcopal Committee on Motion Pictures, on February 26, 1936, issued a statement from the headquarters of the National Catholic Welfare Conference

**Legion of Decency
Policies Explained
By Bishops' Committee**

in Washington, D. C., reiterating the aims of the Legion of Decency and explaining its policy regarding two much debated

issues, viz., censorship through legislation and the trade practice of block-booking. The statement follows:

"The Legion of Decency sees in legislative measures not a means of securing a wholesome screen but rather a grave danger of political censorship. One law may lead to another. The result in all probability will give us a bureaucracy or final court of morals for motion pictures.

"There would be the danger of political appointees interpreting the provisions of the law in a bureaucracy so as to set up moral standards of motion pictures. There would be danger also of these appointees being influenced by political pressure in their interpretations.

"The Legion of Decency has had one simple, clear objective—to insure for the public, as legitimate recreation, a wholesome screen against which there could be no objections on moral grounds. Its strongest weapon has been an aroused public opinion, and public opinion will continue to be the most effectual safeguard against salacious motion pictures. The Legion of Decency regards public opinion as a much safer guide than would be any regulations made by political appointees in a federal agency.

"The National Legion of Decency has not dealt with the exhibitor but with the producer. To deal with the former would mean conducting the campaign on 12,000 fronts rather than confining it to one front—the producers.

"Block-booking has a business side and a moral side. The Legion of Decency has not dealt with block-booking in so far as it is a purely business matter, which is not its concern. The Legion has not dealt with questions that have not at least a moral implication. Block-booking, however, as it involves a moral question—that is, the forced acceptance of salacious pictures—should be dealt with. Local groups, in such cases, should sustain the exhibitor not merely by protesting but in any legal action taken against the producer. The Legion of Decency urged the producers to allow the cancellation of pictures produced prior to July 15, 1934, when there was a protest on moral grounds. Such cancellations have been authorized. Before the opening of the campaign of the Legion of Decency it is said there were few, if any, complaints against block-booking by exhibitors when there was question of salacious pictures which were financially profitable.

"The producers have invited reasonable and constructive criticism, with much benefit morally to the public which seeks entertainment in motion pictures.

"Since there has been a marked improvement in the moral tone of pictures, effected through public opinion, it seems reasonable to let the good work go on. The Legion of Decency will continue to be vigilant and to urge that all groups maintain an active interest in the moral significance of motion pictures."

The Episcopal Committee on Motion Pictures is composed of the following members of the Hierarchy: The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, chairman; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. John J. Cantwell, Bishop of Los Angeles and San Diego; the Most Rev. John F. Noll, Bishop of Fort Wayne; and the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York.

CATHOLIC Press Month, observed annually in the United States during the month of February, evoked this year many notable pleas for support of our Catholic publications. Second

**Catholic Press Shown
As Defender of
Christian Doctrine**

perhaps in importance to the splendid exposition of the value of the Catholic press by the Most Rev.

Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Department of Press, published in full in this magazine last month, was the able statement of the energetic president of the Catholic Press Association—Joseph J. Quinn, editor of *The Southwest Courier*, who said that "at no time in the history of the United States has there been a greater need for the presentation, absorption and influence of Catholic teaching."

President Quinn pointed out the differences in the mission and policy between the secular and the Catholic press. The latter, he said, "rises boldly as the defender of Catholic doctrine; it stands unflinchingly for the full content of Catholic teaching. It fears no criticism, fawns upon no group and no one comes to barter for its policies. It wrecks no souls but saves them. And it defends the principles that make men better instead of exploiting muckworn shame and exposing brazenly the actors in broken homes and vows. The secular press has mown down the Christian principles of life, dimming the light of Truth and dulling the appeal to goodness. In its advertising and circulating offices stands the Golden Calf to which it bows."

"The Catholic editor," he contends, "has a right to protest against those of his Faith who permit the secular press to mold the philosophy of their lives. That this is the natural outcome of reading the secular press exclusively cannot be denied. Seeing only the secular side of everything results in soul disaster. But if Catholics persist in reading only the worldly press, if they shun their own papers and magazines, they will quickly march into the ranks of Caesar, forgetting their Church and even God. . . .

"The Catholic who bars his own Church paper and magazines from his home is as ignorant of current Catholic activities and problems as if he belonged to some other denomination. He has joined them at least in reading only what they read, in digesting the same particles of Catholic news as his Protestant neighbor across the way. Small wonder these smug reactionaries believe that nothing new has happened since they learned the commandments; small wonder, too, why such stuttering exemplars of self-sufficiency gasp for the Truth when a question is flung at them by inquiring non-Catholics. If the Church is a mystery to the latter, they are convinced that it is equally a mystery to many who belong to it.

"No diocese need go farther than the subscription list of its Catholic paper to find a roster of its militant, informed and zealous faithful. This list contains the names of those who are supporters of the Church, frequenters of the sacraments and cooperators in Catholic Action. Likewise those who drop from the subscription rolls of the Catholic paper often by this move give an early indication of a further step from Catholic life and action."

Reviewing the twelve-month chronicle in the life of the Church as presented by the Catholic Press, especially in the United States, Mr. Quinn paid warm tribute to the "highly efficient *N. C. W. C. News Service*, ever alert for scanning the world for facts and news of interest to Catholics."

It will be the hope and prayer of those interested in the Apostolate of the Press—and that number should include all of us—that the added interest in and support developed during Catholic Press Month for all that the term "Catholic Press" includes will carry over into the thought and actions of individual Catholics and Catholic organizations during the remaining eleven months of the year, resulting in an ever-increasing host of informed and zealous promoters of its work and mission.

SPEAKING recently over the Columbia Broadcasting System's "Church of the Air" period on the subject, "What the Legion of Decency means to

**Dr. Daly Explains
What Legion of Decency
Means to America**

to America," the Rev. Dr. Joseph A. Daly, executive secretary of the legion, stated that it has not only succeeded in stemming the

flood of obscenity on the screen, but has actually assisted the motion picture industry financially. The legion has, Dr. Daly stated, accomplished a seemingly impossible task, namely, to bring to a reasonably satisfactory solution the problems which face three separate bodies striving for three different ends. "These ends," he said, "may be summarized in the three words—Returns, Recreation, Respectability."

"The motion picture industry," explained Dr. Daly, "being business-minded, seeks financial returns. The American people, being amusement-minded, seek recreation. The Church, being moral-minded, seeks respectability."

While the present situation is not entirely saturated with sweetness and light, the speaker stated, nevertheless, on the authority of responsible representatives of the industry itself, since the inauguration of the legion's campaign the great mass of the American people, formerly alienated by films which substituted vulgarity for vision, wise-cracks for workmanship, have found their way back to the orchestra and balconies of the picture theaters. Two of the biggest box-office attractions last year were stated to be pictures of two stars—Shirley Temple and the late Will Rogers—whose producing companies put decency before dollars. Under the influence of the legion, producers have inaugurated serious research among the classics of literature and art and, as a result of their efforts, there have emerged pictures that were not only educational, but which proved to be entertaining far beyond the stupid, trite, rehearsed stories of all previous days.

"The results of the legion's work," Dr. Daly said, "have been a delight to all fair-minded persons. And to aid the motion picture industry in discharging its duty and obligation to the American people, the Legion of Decency has been created and perpetuated.

"It is in this spirit of dedication that the legion intends to carry on, with the invaluable help of the Catholic Press and other agencies interested in the welfare of America and the American people. Its work has proved a benison to the industry with which it is concerned, an inspiring force in the country which it serves, and an act of practical devotion in honor of the God Whom it adores."

The Legion of Decency's weekly evaluations of current motion picture productions are being supplied to the Catholic press of the country by the *N. C. W. C. News Service*. Catholics are directed to their own diocesan publications for the guidance which the legion's lists provide.

RECENTLY the Most Rev. Karl J. Alter, Bishop of Toledo, in response to an invitation by the president of the board of education of that city for advice on the question of the introduction of a special course of sex education into the curriculum of the public high schools of Toledo, addressed an open letter to Toledians the contents of which are of general interest and importance. In his letter, Bishop Alter stated:

**Sex Education Courses
In Public Schools Opposed
By Bishop Alter**

"The Catholic Church has never taken the position that ignorance is a virtue—not even in this matter

under discussion. Knowledge itself can never be an evil, particularly when it concerns such an essential part of the whole divine plan of creation as giving continuity to the mystery of life. Nevertheless, the Church does not rush in headlong as if the only consideration in the premises were the handing out of biological facts and detailing processes in indiscriminate fashion.

"In fact, the biological aspect of the problem is one of lesser importance. . . . The real objective in any sane or beneficial program of sex education is chastity, and that is distinctly a moral and religious matter. It is not merely a matter of biology or prophylaxis. In fact, there is considerable danger in overemphasizing the medical aspect of social disease so that immature minds will confuse the lesser injury to the body with the greater injury to the soul. Prophylaxis can never be considered as a valid substitute for morality or decency. No one wishes to ignore or make light of the physical disaster which may overtake those who violate the laws of chastity, but it is highly important that we maintain the right balance and protect the true hierarchy of values, viz., physical, social and spiritual.

"There is no justification for prudery in our treatment of sex relations and the Church has never countenanced such an attitude. The Church, however, as a wise mother, knows when to speak and when to keep silent. She realizes that a certain amount of reticence acts as a protecting screen against prurient curiosity and by inculcating restraint even in discussions, she intimates the right attitude of self-discipline and refined delicacy which should characterize the relations between the sexes.

"We are opposed to any venture on the part of the schools of inserting a special course of sex hygiene or sex education into the curriculum. Our opposition is not based on prudery, much less on any notion that moral education in this matter is unnecessary, but rather on the fact that the high school classroom is not a satisfactory environment in which to discuss this delicate subject. The very attempt to separate the sexes in a coeducational institution is too obvious an incentive to undue excitement when a calm, normal atmosphere is most to be desired. A direct approach to the problem by way of a specially designated course serves only to stimulate abnormal curiosity which is precisely what one ought to avoid. The question of properly qualified teachers, the question of satisfactory content of such a course, the question of age or maturity on the part of the students in the classes, all help to complicate the problem.

"The greatest obstacle, however, is the inadequacy of the treatment which must necessarily be associated with such an undertaking under our public school system. The real problem is one of moral instruction and this cannot be achieved except on a basis of religion."

The CATHOLIC PRIESTHOOD By John J. O'Connor *and* THE LAITY

IT WOULD be a mistake, as the author of the accompanying article points out, to assume that Our Holy Father's recently issued encyclical on "The Catholic Priesthood" is meant for the clergy alone. The accompanying excellent and enlightening analysis of the encyclical will, we hope, not only be carefully read by individual Catholics but also studied and discussed at meetings of organizations of Catholic men and women, by study groups and others. A study outline directed to topics developed in the four main sections of the encyclical is appended herewith as an aid in such study. We are, indeed, deeply grateful to Mr. O'Connor, who is president of the Washington Catholic Evidence Guild and vice president of the National Catholic Evidence Conference, for his timely and valuable contribution.

THE recent encyclical of His Holiness, Pope Pius XI, on "The Catholic Priesthood," emphasizes the sublimity and dignity of the priestly character, and the providential mission of the priest in the world. It was issued near the close of the Extraordinary Jubilee of the Redemption. The whole Catholic world, during the past Holy Year, commemorated likewise the nineteenth centenary of the institution of the priesthood.

It would be a serious mistake, however, to assume that the encyclical is intended only for the clergy. Some of the statements of the Holy Father apply with equal force to those who have not received Orders. The present endeavor, therefore, is to analyze the document as to its meaning to the laity generally.

By vocation and special commission, the priest is an ardent apostle of peace, the arch-enemy of class warfare and racial discrimination, the father of the poor, the defender of the home, the champion of the sanctity and indissolubility of Christian marriage, and the tireless promoter of the Christian education of youth. He is "the salt of the earth, and the light of the world." In a true sense, he is a continuation of Christ in this vale of tears.

Lay Co-operation With the Priest

The need of a priesthood, of men chosen and set aside to offer to God public prayers and sacrifices in the name of the human race was never more keenly felt than in this disruptive twentieth century. The priest, by offering the Sacrifice of the Mass, and the laity, by co-offering with the priest, can make a most acceptable reparation for the blasphemies, wickedness and crimes which dishonor humanity. The clergy, aided and supported by an alert and militant laity, can satisfy the world's insatiable hunger for truth, liberty and social justice.

As the fellow laborer of the bishop, the priest continues the work of Redemption in all its world-em-

bracing universality and divine efficacy. He is the special instrument in the hands of God to bring peace on earth to men of good will. He has power not only over the very body of Jesus Christ, but he has received other powers, august and sublime, over His mystical body.

The priest is the ordinary minister of nearly all the sacraments—"those channels through which the grace of our Saviour flows for the good of humanity." From the cradle to the grave, in health and sickness, in days of prosperity and evil fortune, the priest is ever beside the faithful to instruct, to admonish, to console, to remit sins, to communicate or increase that grace which is the supernatural life of the soul.

As a shepherd of the flock, the priest possesses an inalienable right to preach the word of God and to condemn those false philosophical and moral theories which are so largely responsible for the confusion of thought, the feverish search for pleasure, the uncontrolled greed for worldly goods, the hatred and blatant immorality of our day.

Laymen Must Accept New Commandment

The layman also must whole-heartedly embrace the "new commandment" of Christ. His love must extend to all nations, to all classes, to all races. He must pray not only for our persecuted brethren in Mexico and elsewhere, but likewise for those responsible for their persecution. He must pray for Communists and narrow-minded capitalists, for munitions makers, for dishonest politicians and demagogues. He must recognize the essential human equality of the Negro. The Word was made flesh in union with *all* His brethren.

"All the good," our Holy Father reminds us, "that Christian civilization has brought into the world is due, at least radically, to the word and works of the Catholic priesthood." The work of the missions to-day, as in the past, is carried on principally by priests. The layman can aid these pioneers of faith and love by prayer and good works, by contributing generously

towards the erection of churches, schools and hospitals, by supporting native catechists, and by re-mailing Catholic literature to the far-flung outposts of Christendom.

The priest has the duty of offering to God, in the name of the Church, public and official prayer. Several times during the day, following the example of Christ, he withdraws from the world in order to pray—thus performing his necessary office of interceding for humanity. "The priest occupies a place mid-way between God and human nature," St. John Chrysostom declared, "from Him bringing to us absolving beneficence, offering our prayers to Him and appeasing the wrath of the Lord."

Laymen Should Pray With Church

The layman should pray with the Church throughout the liturgical year. Prayer is all powerful. By his morning and evening prayers, by his daily examination of conscience, and by having recourse with special trust to the prayers of the priest, he will be able to rise above the trials, temptations and vicissitudes of this exile on earth.

In the second part of the encyclical, the Holy Father makes a special plea for sanctity. "A priest," he observes, "should have a loftiness of spirit, a purity of heart and sanctity of life befitting the solemnity and holiness of the office he holds." Our Christian layman also should be mindful of the fact that the Faith is most effectively taught by virtue. He must attend first to his own sanctification before he tries to convert others. The Catholic Evidence Guild speaker, for example, who does not try to ratify by his daily actions the truth he proclaims to the man in the street, only pulls down with one hand what he builds up with the other.

The piety which our Holy Father desires "is not that shallow superficial piety which attracts but does not nourish, is busy but does not satisfy. We mean that solid piety which is not dependent upon changing mood or feeling. It is based upon principles of sound doctrine; it is ruled by staunch convictions; and so it resists the assaults and the illusions of temptation. This piety should primarily be directed towards God our Father in heaven; yet it should be extended also to the Mother of God."

The celibacy of the clergy, which dates back to a canon of the Council of Elvira, at the beginning of the fourth century, is next considered. This law presupposes a still earlier unwritten practice and "only makes obligatory what might in any case almost be termed a moral exigency that springs from the Gospel and the Apostolic preaching." It is altogether fitting that the priest who has dedicated his life to the things of the Lord, should keep himself free from the cares of a family which would necessarily absorb a great part of his time and energies.

Laymen Should Cultivate Chastity

St. Paul implored his converts to be chaste in thought, word and action. The layman, in his attitude towards sex, must courageously reveal to the modern world the Catholic faith and law. The National Legion of Decency is a splendid example of what he can do in the way of eliminating immoral business policies. But he must not rest on his laurels. There are new worlds to conquer for Christ. Catholic Action cannot possibly succeed unless he strongly encourages the fundamental virtue of purity in himself and others.

Not less than by his chastity, the Catholic priest ought to be distinguished by his detachment from worldly possessions. The priest—and the lay apostle—are in search of souls, not money. They are not hirelings working for a promotion, the applause of their fellowmen, or a temporal recompense. They must "holily spurn the vile greed of earthly gains."

The layman must first alter within himself his love for money and worldly things. He must become poor in spirit. If he does not love money, he will not try to make it in wrong ways. It is quite true that unscrupulous business methods are so prevalent today that it is very difficult for the average layman to be honest. A moment's reflection will convince him, however, that if he had no desire to store up great treasures on earth, this problem would almost solve itself. Anyone who is poisoned by greed, the encyclical warns him, "even though he stop short of crime, will nevertheless, consciously or unconsciously, make common cause with the enemies of God and of the Church, and co-operate in their evil schemes."

Material possessions are an obstacle to spiritual perfection. The layman should try to free himself from the bonds of self-interest in order that his heart may more readily take flame "from that heavenly fire that burns in the Heart of Jesus." His zeal for the glory of God and the Christian conquest of the world should consume him. It should powerfully urge him to extend and intensify his particular apostolate in every way.

The Laity and Catholic Action

Catholic Action, if it is to be blessed by God and produce abundant fruit, must be rooted in submission to hierarchical authority, in unselfishness and holiness of life. By prayer, action and sacrifice, one must labor diligently to establish the Kingdom of Christ upon earth. We must become, in union with the priest, bearers of Christ in a bewildered and chaotic society.

The parish priest is the natural guide and leader of the faithful. The ultimate fate of Catholic Action rests in his hands. He is the bridge between the hierarchy and the lay association. Catholic Action, in detachment from the priest, is a negation of the intimate, pulsating, supernatural solidarity that constitutes the spirit of Catholicism.

The Church is one organic entity living in Christ. Obedience must bind ever closer together the hierarchy,

the clergy and the laity, one with another, and all with Christ, in order that the Church Militant may become 'a foe truly terrible to the enemies of God.'

Laymen Must Know Faith

The Church requires that the layman be well instructed in the Faith. How can he teach unless he himself possesses knowledge? How can he engage in a peaceful but bitter warfare against error unless he is intellectually fortified by a sure grasp of the Catholic teaching on faith and morals? He should know how to present it to others, and should be able to give the reasons for the dogmas, laws and observances of the Church of which he is a member. Clergy and laity must be "healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and fosters every healthy initiative and has no fear of the progress, even the most daring progress, of science, if only it be true science."

In every age the Catholic clergy and laity have distinguished themselves in every field of human knowledge. The Church, in her monasteries, preserved and saved the treasures of ancient culture. The range of human science today, however, has become so vast that no man can comprehend it all. Nevertheless, both priest and layman must attain a higher standard of general education and learning. Every encouragement must be given to those who feel a call to devote themselves to study and research in the arts or sciences. In the various seminaries and universities, in a thousand study clubs, clergy and laity have accepted the challenge of modern scientific progress and are striving earnestly to bring fresh renown and glory to the Church.

The solicitude of the Holy Father for the training of priests is most evident in the third part of the encyclical. Piety, purity, discipline and study should flourish in the seminary. A sound training in Scholastic Philosophy will effectively forearm the young aspirant to the priesthood against modern errors of whatever sort.

Aspirants for Priesthood

The young layman must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls. Whoever, on the other hand, looks to this state of life "as a means to temporal or earthly gains which he imagines or desires in the priesthood, as happened more often in the past; whoever is intractable, unruly or undisciplined, has little taste for piety, is not industrious, and shows scant zeal for souls; whoever has a special tendency to sensuality, and after long trial has not proved he can conquer it; whoever has no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction; all such cases show that they are not intended for the priesthood."

Superiors of seminaries, together with spiritual di-

rectors and confessors, should take all means at their disposal to discourage the unsuitable candidate from a path not meant for him. The chief responsibility, however, rests with the bishop. "It is not enough," says St. Alphonsus de Liguori, "that the bishop know nothing evil of the ordinand; he must have positive evidence of his uprightness."

While it is true that mere numbers are not important and that one well-trained priest is worth more than many trained badly, the Christian should do his utmost to increase the ranks of strong and zealous workers in the vineyard of the Lord. The moral needs of society are growing greater instead of less. The layman, particularly if he is engaged in Catholic Action, should pray fervently for good and holy priests. "In no better way," the Holy Father asserts, "than by this work for an increase in the ranks of the secular and regular clergy can the Catholic laity really participate in the high dignity of the 'kingly priesthood' which the Prince of the Apostles attributes to the whole body of the redeemed."

Fostering of Religious Vocations

The truly and deeply Christian family is the first and most natural place where religious vocations originate. In an ideal home the parents beg of God a numerous posterity. "They strive," the encyclical continues, "to instill into their children from their early years a holy fear of God and true Christian piety. They foster a tender devotion to Jesus, the Blessed Sacrament and the Immaculate Virgin. They teach respect and veneration for holy places and persons. In such a home the children see their parents holily loving each other in our Lord, see them approach the Holy Sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification. They see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven. They find them compassionate toward the distress of others and see them divide with the poor the much or little they possess."

Christian parents should welcome the vocations of their sons as a signal honor for their family and a mark of the special love and providence of God. They must never be guilty of betraying a vocation by opposing in any way the divine call, or of forcing their children into the ecclesiastical career without the fitness of a vocation.

In the concluding part of the encyclical, the Holy Father paternally and solemnly urges the Catholic to make use of the Spiritual Exercises of St. Ignatius in a closed retreat. The layman should imitate the example of the priest by entering into retreat more often and by consecrating, in addition, a day of each month to more fervent prayer and greater recollection. Filled with the Holy Ghost, he will (*Turn to page 20*)

CATHOLIC DRAMA

By
Clarence J. Wittler

in ACTION

IN the accompanying article the president of the Washington Chapter of the Blackfriars Guild describes an interesting development in the study and presentation of drama according to the philosophy, sociology and psychology of the Church and explains how the National Blackfriars Guild is seeking to bring the beauty, the truth and the religious lore of the Faith to the Faithful.

THE first theatre of the Catholic drama was the Church. Its first stage was the altar. The newly-born Christian nations of the early medieval period, the same peoples who had forsaken the rotten culture of dying paganism, were admitted by Mother Church to the performance of supernatural mysteries. The obscenities of the pagan stage, with all its monstrous realism, were prohibited, assailed and destroyed by the vigorous pens of the Fathers. The theatre of the ancient world ceased to be. A new stage, a new theatre and a vibrant dramatic literature were born in the primitive Christian liturgies. Catholic drama began where all Catholic Action should begin—in the sanctuary.

A genetic study of the modern theatre will lead back to the Miracle and Mystery plays and to the dramatization of the mysteries of the Faith so powerfully related in the ceremonies of the liturgy. The Sequence and the polyvocal chant of the Passion are relics of the many dramatic portions of the ancient liturgies which subsequently developed into the plays of the Middle Ages. The Passion plays came and later the profane drama, which we have today.

Catholic Action, even as charity, begins at home, that is, in the sanctuary. Catholic drama did indeed begin at home. But it must end there.

This is the mission of the National Blackfriars Guild. It is seeking to accomplish the study and presentation of drama according to the philosophy, sociology and psychology of the Church. It seeks to bring the beauty, the truth and the religious lore of the Faith to the faithful. The guild takes its drama from its own home, the Church herself, and brings it to the world.

Founded a few years ago in Washington, D. C., it has functioned successfully through several seasons. Among its presentations may be recalled the two popular plays of the founder, the Rev. Urban Nagle, O.P., S.T.Lr., Ph.D., *Barter* and *Catherine, The Valiant*, both of which have been repeated several times in response to popular demand. The best comedies have found place in its repertoire. The Washington public have given enthusiastic receptions to *Holiday*, *Big-Hearted*

Herbert and the *White-headed Boy*. *The Passing of the Third Floor Back* and the exquisite *Cradle Song* of Sierra have received generous criticism. Numerous one act plays of great variety, many of which are the product of guild members themselves, have been presented from time to time. The production in Washington, D. C., in February of Emmett Lavery's *The First Legion*, elicited the full strength and best male talent which the guild could command and was one of the largest and most successful non-professional dramatic ventures in the Capital City. The guild makes its own scenery, fashions its own electrical equipment, writes its own publicity and endeavors to function autonomously in every department. With a membership of 50 zealous people it has taken a definite place in the dramatic whirl of Washington and commanded the attention of Catholic and non-Catholic alike.

The substantial success of the guild in Washington has led to the foundation of chapters in Providence, Pittsburgh and Louisville. With these beginnings the Blackfriars movement is definitely assuming a national character.

THE growth of the guild points to another phenomenon which has attracted the notice of the entire country. Our reference is to the rise of the amateur stage with its "Little Theatre," the "Roadside Theatre" and many other institutions of similar nature. In Washington, D. C., alone there are 200 dramatic societies. In the last scholastic year between 35,000 and 40,000 students enrolled in the dramatic courses of the colleges and universities of the United States. It has been estimated that more than 3,000,000 people are actively engaged in non-professional theatricals. The national theatre of this country now appears to be the amateur theatre.

The causes of the rapid development of the amateur stage are not far to seek. One cause is Broadway and the other cause is Hollywood. The legitimate theatre, as a result of the ascendancy of the motion picture, is now largely confined to New York and the opportunity to the amateur of joining stock companies and road

shows no longer exists. The motion picture has had for its effect the syndication and the diffusion of the best talent of the professional world. As a consequence, the amateur has been turned away from the professional stage door. He has been turned away—and he has created his own theatre.

EACH year thousands of young Catholics leave colleges and schools with the memories of dramatic triumphs of the “annual play” fresh in mind. They have talent and affection for the stage, perhaps not superb talent or undying affection. But their eyes are not turned to Broadway or Hollywood; they love the theatre for the beauty and glamor which has always been associated with it. They will not be satisfied with the “annual” productions of the parochial variety. They seek their “art” in better equipped organizations. They enter the local drama guilds. Unfortunately, however, there can be no assurance given them about the character of the people whom they meet, about the type of play they will produce or about the philosophy of life they will absorb. Yet, unless there be Catholic drama guilds of more than ordinary capabilities we cannot expect to hold these youths within a Catholic dramatic circle.

Recent history forces us to the conclusion that the amateur stage, not unlike the professional stage, cannot progress along the right path unless guided by the hand of Mother Church. To counteract the evils of the “Legit,” the Catholic Actor’s Guild was formed. To correct the evils which emanated from Hollywood, the Legion of Decency was created. Although no direct attention has been given to the amateur stage, common sense cannot be blind to the immediate need of a Catholic amateur movement. The amateur, financially independent of the theatre and seeking in it the pleasure and glamor which it offers, is more than likely to be drawn into dangerous ways. A “big stick” over the box office will bring a professional to terms, but the amateur is not interested in making money. If left to its own resources to wander at will, it is not improbable that the huge amateur body will some day rise like a Frankenstein monster to destroy the finer elements of the dramatic culture out of which it has been born. Catholic leaders must not be blind to the amateur stage. We cannot argue it out of existence. It is in our midst, for good or for ill. Its destiny is in great measure in our hands.

THE Blackfriars Guild offers a solution at once to the double problem presented by the phenomenal rises of the amateur stage and the uncertain future of the Catholic amateur. It proposes to counteract the evils of the amateur stage by the wide diffusion of Catholic doctrine, dressed in dramatic grace. It proposes a new plot form and a new opportunity to the amateur. It produces its own plays by its own players

or presents the best drama available. It offers to its members opportunities not only to act but to work in all the branches of the theatrical art. The moderator, a Dominican father, interviews all prospective members to ascertain their motives in applying for admission, and he has power to reject any play which is not consistent with Catholic truth and Catholic aesthetics.

The guild plans to launch a national Catholic play-writing contest in order to elicit a modern, spirited dramatic literature. If such were in existence at the present time the Catholic amateur would not go begging to Broadway or Hollywood and to the publishers of those two dramatic citadels for the selection of plays.

The Washington Guild’s highly successful production in February of the thrilling *First Legion* of Emmett Lavery was undertaken with all the energy, facilities, and talent available, not merely because the guild desired its rendition of a fine play to be the best possible, but also because it wished to stress its fundamental aim to stimulate and further the development of substantial Catholic dramas. Its part was played well. *The First Legion* literally took the National Capital by storm. Ten presentations were given before packed houses in spite of the worst weather this severe winter has offered.

THE success of the guild’s presentations of *Catherine the Valiant* and *The First Legion* alone confirm the guild’s conviction that fine Catholic plays will succeed if given the proper opportunity. And the attendance of hundreds of non-Catholics at these productions attest to another fact, not too well emphasized, that even those outside of the Church desire and will support great Christian dramas if such are provided.

It is due in great part to the desire of many non-Catholics to witness *Catherine the Valiant* that Father Nagle’s play—which won a Longmans-Green religious play contest a few years ago—will be repeated by the Washington chapter of the guild on March 30 and 31, and April 1 and 2, as its Lenten production.

With this and other excellent plays reflecting the deathless life of Catholic truth and the ineffable beauties of the God-given faith, the Blackfriars will continue to use the stage for the expression of Christian culture and for the enlightenment of the public.

There is a Catholic drama. Our whole religion is the greatest treasure house of dramatic lore in the world. From the stark Cross on Calvary to the stillness of the Canon in each day’s Mass, the career of the Church has been the most dramatic story ever told. The Blackfriars Guild desires to put that drama into action. It calls for the help of all those who desire to see upon the stage the truths of Catholic belief which they practice every hour of every day. Its ambition is to lead mankind by the dramatic magnetism of Christian teaching in all its ramifications back to the sanctuary, where the drama of the modern world was born.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

N. C. W. C. Administrative Board Holds Two-Day Meeting at Washington Headquarters

MEMBERS of the Administrative Board, N. C. W. C., together with the Assistant Bishops, Administrative Board, held a two-day session at N. C. W. C. headquarters, Washington, D. C., on February 25-26, 1936. The work of the various departments and bureaus of the Conference was considered and plans made for the ensuing months.

Present at the meeting were: The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, chairman of the board; Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; Most Rev. Samuel A. Stitch, Archbishop of Milwaukee and chairman of the Department of Catholic Action; Most Rev. Joseph F. Rummel, Archbishop of New Orleans and chairman of the Legal Department; Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and chairman of the Press Department; Most Rev. John F. Noll, Bishop of Fort Wayne and chairman of the Lay Organizations Department; Most Rev. John B. Peterson, Bishop of Manchester, vice chairman of the board and chairman of the Department of

Education; and Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa and treasurer of the board.

Assistant bishops in attendance at the meeting were: Most Rev. Edward F. Hoban, Bishop of Rockford; Most Rev. Emmet M. Walsh, Bishop of Charleston; Most Rev. John A. Duffy, Bishop of Syracuse; Most Rev. Francis P. Keough, Bishop of Providence; and Most Rev. Karl J. Alter, Bishop of Toledo.

Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the N. C. W. C., and Very Rev. Monsignor Michael J. Ready, assistant general secretary, were also present at the meeting.

Holy Father Expresses Pleasure at Catholic Action Program of the N. C. C. W.

A LETTER recently received from the Papal Secretary of State, His Eminence, Eugenio Cardinal Pacelli, by the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the N. C. W. C. Department of Lay Organizations, expresses the deep satisfaction of His Holiness, Pope Pius XI, with the program of Catholic Action laid down in resolutions adopted at the Fort Wayne National Convention of the National Council of Catholic Women. Cardinal Pacelli wrote:

"I hasten to acknowledge receipt of Your Excellency's letter of December 31 and of the copy of the Minutes of the Fifteenth Annual Convention of the National Council of Catholic Women which you were good enough to send me in your character as episcopal chairman of the Department of Lay Organizations of the National Catholic Welfare Conference.

"The Holy Father, to Whom I took early occasion of reporting on the resolutions passed at the convention, has been pleased to charge me to tell Your Excellency of his deep satisfaction with the program of Catholic Action which these resolutions lay down and to express his grateful appreciation of the prayers which have been offered in his behalf. As a mark of his benevolent encouragement and in pledge of abundant grace, His Holiness sends to Your Excellency and to the officers and members of the National Council of Catholic Women his paternal Apostolic Benediction."

"Seven Last Words" Theme of Monsignor Sheen's Lenten Addresses.

"THE Seven Last Words of Christ on the Cross" will be the theme of Right Reverend Monsignor Fulton J. Sheen's addresses in the Catholic Hour beginning on Sunday, March 1. Each Sunday he will speak on a different "Word," concluding with the "Seventh Word" on Good Friday, April 10. The hour at which this special Good Friday program will be broadcast, and the network on which it will be carried, have not yet been announced.

These addresses on the "Seven Last Words" are scheduled for separate publication in cloth binding, as well as in combination with the rest of this year's series in paper binding. The separate cloth-bound edition, priced at \$1.00 per copy, is scheduled for publication on Palm Sunday. Copies may be procured from the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington, D. C.

with the N. C. W. C.

"Catholic Priesthood" Encyclical Issued By N. C. W. C. in Pamphlet Form

THE Encyclical Letter of His Holiness, Pope Pius XI, on "The Catholic Priesthood" has been issued in a convenient pamphlet form by the National Catholic Welfare Conference. The text employed in the N. C. W. C. pamphlet is the Vatican Press translation.

This is the eleventh encyclical of Pope Pius XI to be made available in convenient form at the N. C. W. C. headquarters. Others are those dealing with "Catholic Action," "Christian Education of Youth," "Christian Marriage," "Forty Years After—Reconstructing the Social Order," "St. Francis of Assisi," "The Church and Mexico," "The Light of Truth," "The Sacred Heart and World Distress," and "The Promotion of True Religious Unity."

The Holy Father's encyclical on "St. Augustine" was also published by the N. C. W. C. but the supply has been exhausted. Attention is called to the announcement on page 4 of this issue of CATHOLIC ACTION urging the distribution and study of Pope Pius XI's encyclicals during Lent.

The N. C. W. C. also issued the past month a pamphlet reprint of the article "Unity Among All Catholics," contributed to the *Messenger of the Sacred Heart* by the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the N. C. W. C., as the general intention designated for February by His Holiness, Pope Pius XI, and recommended to the associates of the Apostleship of Prayer. The single copy price of the pamphlet is 10 cents.

N. C. W. C. News Service Director Contributor to Work on the Catholic Press

THE director of the N. C. W. C. News Service, Frank A. Hall, is one of the contributors to a convenient popular reference work on the Catholic press in the United States entitled "Selected Thought on the Catholic Press," just issued through the office of the secretary of the Catholic Press Association, Joseph H. Meier, 64 West Randolph Street, Chicago, Ill.

The work, a 32-page booklet, is edited by Joseph J. Quinn, Editor of *The Southwest Courier*, Oklahoma City, and president of the Catholic Press Association. A foreword by Mr. Quinn expresses indebtedness to the Rev. Dr. Edward Lodge Curran, editor of *Light* and president of the International Catholic Truth Society, "for gathering and arranging much of the material in this booklet." Acknowledgment is also made of the contributions of Dr. Thomas P. Hart, editor of *The Catholic Telegraph*, Cincinnati; of Joseph H. Meier, of Chicago, secretary of the Catholic Press Association and publisher of *The Catholic Press Directory*; and of Frank A. Hall, director of the N. C. W. C. News Service.

Those interested in securing the booklet may do so by addressing Secretary Meier at the address named above.

Only See Names Rev. W. L. Adrian Bishop of Nashville, Tennessee

THE REV. WILLIAM L. ADRIAN, pastor of St. Bridget's Church, Victor, Iowa, and formerly vice president of St. Ambrose College, Davenport, Iowa, has been appointed Bishop of Nashville, Tenn., succeeding to the see left vacant by the death of the Most Rev. Alphonse J. Smith. Bishop-elect Adrian is the first native priest of the Diocese of Davenport to be raised to the ranks of the episcopate. With his appointment every see in the United States is now filled, a rare occurrence.

Bishop-elect Adrian was born at Sigourney, Iowa, April

16, 1883, received his elementary education in Sigourney, entered St. Ambrose College for his classical and philosophical courses, and was ordained from the North American College in Rome in April, 1911.

Returning to this country, he taught at St. Ambrose College for 21 years. Besides his duties as professor and as vice president in the last 10 years, Bishop-elect Adrian had charge of a little mission at Buffalo, Iowa. He has been pastor at Victor since January 10, 1935.

CATHOLIC ACTION extends to Bishop-elect Adrian its felicitations and best wishes.

"Lent and the Mass," by Father Burke, Recommended by Spiritual Book Associates

THE Spiritual Book Associates, of New York City, has announced as its current choice a new book by the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, entitled "Lent and the Mass" (Benziger, New York City). The volume is described as "a source of refreshing contemplation" for religious and clergy and as "a *vademecum* during the Lenten period" for the laity.

In a review of the book appearing in *The Survey of Current Catholic Literature*, Catherine L. Cronin says that Father Burke's volume "contains new and old truths presented in a form and style which have made the author a leader in the field of spiritual writing, and have marked him as a zealot in the vocation of spreading spirituality by means of the written word."

"In the main," the reviewer writes, "the author has taken passages from the Epistles and Gospels of the Mass each day from Ash Wednesday till Easter Sunday and has then translated the meaning of the selection into an absorbing discussion of how we can accomplish our daily work whilst living in, for, and with Christ."

Letter of Central Verein President Points Out Need of N. C. C. M.

IN A letter recently received at national headquarters, John Eibeck, president of the Catholic Central Verein of America, long an interested and helpful affiliate of the National Council of Catholic Men and a pioneer organization in the field of Catholic Action in the United States, refers to the need of the N. C. C. M. and urges the united efforts of all organizations of Catholic men in support of its aims and purposes. Mr. Eibeck's much appreciated letter reads, in part, as follows:

"Founded over 80 years ago, the Catholic Central Verein of America has at all times desired the Catholic forces in the United States to be federated, in order that they may be able to exert their influence continually, and not merely in case of emergency, in the cause of religion and morality and likewise for the protection of the sacred rights of God and the no less sacred rights of the Church, whenever necessary.

"Hence, our association joined the American Federation of Catholic Societies even while the plan to organize this body was maturing. Ultimately, the Central Verein was called on to assist in organizing the National Council of Catholic Men and has held membership in the Council from its inception. Consequently we believe the Council is needed and would insist on its being established, did it not exist. It has an immense field of action and the united efforts of all organizations of Catholic men in the country should aid in cultivating the present opportunities."

SOCIAL ACTION BRIEFLETS:

Catholic Social Teaching—
Present-Day Practice

Prepared by the N. C. W. C. Social Action Department

No. I. Wages

THE FACTS

1. In 1929 two-fifths of American families had less than \$1,500 a year.
2. Unemployment—9 to 11 millions are still out of work; two millions or so even in prosperity.
3. Twenty per cent under capacity production even in 1929.
4. In factories, December, 1925, compared with 1923-25: Production, 100 per cent; employment, 85 per cent; pay rolls, 75 per cent.
5. One per cent of the people own 59 per cent of the wealth; 19 per cent own 36 per cent; 80 per cent own 5 per cent.
6. "Millions of American families are living in . . . slums that are . . . a menace to the welfare of body, mind, and spirit."

- (1) "America's Capacity to Consume," Brookings.
- (2) Estimates.
- (3) "America's Capacity to Produce," Brookings.
- (4) Federal Reserve and U. S. Dept. of Labor.
- (5) Federal Trade Commission, "National Wealth and Income."
- (6) N. Y. Inter-Faith Housing Manifesto, 1936.

WAGES AND SALARIES SHOULD GIVE

1. A Living.—"Sufficient for the support of himself and his family."
2. Steady Work.—"Offer to the greatest number opportunities of employment."
3. Full Production.—"Secures for all and each those goods which wealth and resources, technical achievement, and social (economic) organization can give."
4. A Share in Progress.—"In the wealth constantly being augmented."
5. Savings.—"Provision for those they leave behind."
6. The Means of Culture and Morality.—"That higher level of prosperity and culture . . . of singular help to virtue."

- (1) "Reconstructing the Social Order," p. 23; (2) p. 25; (3) p. 25; (4) p. 20; (5) p. 22; (6) p. 25. [N. C. W. C. Printing.]
- NOTE.—Wages alone are not enough; "partnership" is needed; prices must be balanced.

Read and Distribute "Organized Social Justice" (Price, 10c). Correspondence Invited.

No. II. Deadly Parallels (A)

1. Class legislation is all wrong.
2. All we need is competition.
3. Charity covers a multitude of sins.
4. A man can do what he wants with his property.
5. If people just kept the Ten Commandments, we wouldn't need any organization or laws.
6. If a man can't support his family, it is his own fault.
7. When a company can't pay a fair wage without going broke, it doesn't have to.
8. What this country needs is no Government interference in business.
9. This talk about employers' associations and labor unions working together, and farm cooperatives working together, to direct things is all wrong.
10. Anyway, the Government should keep hands off.
11. Capitalism means for some people to own and others to work for them, and it is all right.

1. "Wage earners should be especially cared for and protected by the Government." (p. 20.)
2. "The proper ordering of economic affairs cannot be left to free competition." (p. 28.)
3. "As though it were the task of charity to make amends for the open violation of justice." (p. 4.)
4. "Men must take into account, also, the common good." (p. 17.)
5. "(Social) Justice must build a juridical and social order able to pervade all economic activity." (p. 29.)
6. "Social justice demands reforms which will guarantee every adult working man a just wage." (p. 24.)
7. "Let employers and employed join to overcome all difficulties and obstacles, aided by public authority." (p. 25.)
8. "The individualistic school, ignorant or forgetful of the social and moral aspects of economic matters, teaches that the State should refrain from interfering therein." (p. 29.)
9. "In these associations (of 'one and the same group,' i. e., industry or profession) the most important (thing to do) is the directing of the activities of the group to the common good." (p. 28.)
10. "The State . . . directing, watching, stimulating, and restraining as circumstances suggest or necessity demands." (p. 26.)
11. "It is not vicious of its very nature." (p. 32.) "To be overcome by wage-earner ownership." (p. 22.)

All quotations from Pope Pius XI's "Reconstructing the Social Order."

Read and Distribute "Reconstructing the Social Order" (Price, 10c). Correspondence Invited.

PLAN of REGIONAL RURAL INSTITUTES SUCCESSFULLY LAUNCHED at ST. LOUIS

THAT definite progress is being made in solving our rural life problems is evident in the following recital of the proceedings of the first regional institute planned for the directors of diocesan rural bureaus. Careful planning of the discussion topics and limitation of the attendance to the regional directors and a few interested rural leaders contributed to the success of the institute and resulted in the decision to organize similar meetings in other sections of the country.

By Rev. Charles Aziere, O.S.B.

THE first of a series of institutes for diocesan rural bureau directors, planned last fall at a meeting of diocesan directors at Rochester, New York, was held at St. Louis on February 18 and 19. The sessions were held at the Central Bureau of the Central Verein. The institute was regional in scope covering the three ecclesiastical provinces of St. Louis, Chicago, and Dubuque. It was organized and directed by the Rev. Edgar Schmiedeler, O.S.B., director of the rural Life Bureau, N. C. W. C. In accordance with the request of the diocesan directors, similar institutes will be organized in other sections of the country.

The sessions of the institute were carried on along somewhat different lines than are those of the Rural Life Conference. The attendance was much smaller. It was limited to diocesan directors of the region in which the institute was held and to a few other interested rural leaders. There were no prepared addresses. A general program of discussion topics was drawn up, several discussion leaders were appointed and all present took an active part in the deliberations. This method proved most highly successful at the St. Louis institute. The one remark heard most frequently from those in attendance was an expression of surprise that so great a number of topics could be thoroughly discussed in so short a period of time. One of the main factors in bringing this about was undoubtedly the small size of this group in attendance. It even seemed that more was accomplished the first day of the institute when only sixteen were present than on the second when the number grew to almost twice that size.

THE majority of topics discussed fell under the general heads of religious, economic, and cultural activities. Dr. Schmiedeler urged a nation-wide observance of a Catholic Rural Day this year, either on the feast of St. Isidore April 4, or on Rural Life Sunday, May 17, and suggested a possible program. He added that he had been assured the use of the National Farm and Home Hour to help. The Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, and director of the Rural Life Bureau of the Arch-

diocese, suggested the possibility of a similar observance at the time of the fall harvest.

Not a little attention was given the question of ways and means of reaching the many thousands in the rural districts who remain unaffiliated with any Church. In this connection, the Rev. R. B. Schuler, executive secretary of the St. Louis Rural Life Conference, told of the practice inaugurated in parts of the State of Missouri during the past summer, of preaching by auto van, and the Rev. Thomas M. Green, director of the Rural Life Bureau of the Wichita diocese, described the street-preaching activities of the Rev. Stephen Leven in Oklahoma, and his own and those of several co-workers in Kansas. Under the general topic of religious instruction, the Rev. Leo J. Stack, diocesan director of the Confraternity of Christian Doctrine of St. Louis, described the activities of his organization in the field of religious vacation schools and its proposed program of religious correspondence courses for the rural sections of the archdiocese.

OTHER religious activities discussed were the following: Outdoor processions on the feast of Corpus Christi, on May Day celebrations or similar occasions; ways and means of spiritualizing Catholic 4-H Clubs; observance of the Rogation Days; rural youth gatherings emphasizing the spiritual. In connection with the last-mentioned topic, attention was drawn to recent Catholic scout gatherings in several American cities and to a large gathering of Catholic rural youth held in the Diocese of Tours, France. The possibility of having somewhat similar gatherings for 4-H Club groups on Catholic rural youth groups was suggested.

A considerable variety of economic topics was discussed. Dr. D. E. Lindstrom of the Illinois State College of Agriculture gave a general description of the present agricultural situation and suggested ways and means of bettering it. He placed particular emphasis upon cooperation and outlined seven "fronts" along which the cooperative movement might be pushed forward. The Rev. William McGuire, a director of the

National Credit Union Association, urged the Parish Credit Union as a basic form of cooperation in the field of credit. Marketing and consumers cooperatives also came in for much discussion. Dr. Schmiedeler briefly enumerated the Rochdale principles of cooperation and urged that wherever priests take part in the organization of any cooperatives they insist upon the faithful observance of these principles. The Rev. R. B. Schuler told of the Farm Real Estate Location Service of the Archdiocese of St. Louis.

THE possibilities of developing a similar service on a regional or even national scale was given considerable attention. Dr. E. A. Norton, regional director, Region III, Resettlement Administration, described the present governmental activities in the fields of rural resettlement and rehabilitation. The Rev. George J. Hildner, former treasurer of the National Catholic Rural Life Conference, told of the practical soil conservation work being done within the confines of his own parish at Villa Ridge, Missouri, and the Rev. T. A. Schoen, of New Haven, Missouri, showed how resettlement work had made possible the realization of his dream of one day having a school in his parish.

Other topics in the general economic field that came in for discussion were: The activities of the Farm Credit Administration; loans through the Rural Resettlement Administration, a live-at-home type of farming versus a highly commercialized system of agriculture; the Frazier-Lemke Farm Mortgage Act; the Bankhead-Jones Farm Tenancy Act; the new AAA. Mr. J. Rogers, regional supervisor of extension in the State of Missouri, described the U. S. Extension Service. He pointed to the services it offers and suggested ways and means in which pastors might cooperate with it.

Mr. Joseph F. Brockland, assistant director of the Central Bureau, in addressing the members of the institute at the close of the last sessions, regaled them with a number of interesting incidents of the early days of the rural life movement.

SOME of the time of the institute was also devoted to a discussion of the rural school, the rural family, essay contests, and the adult study club. The Rev. Thomas Green described the study club program of the Wichita diocese. The Rev. R. B. Schuler told of the observance of the Feast of the Holy Family in his parish at Krakow, Missouri. The Rev. Ferdinand Mock, director of the Rural Life Bureau of the Diocese of Lincoln, indicated the possibilities of vocational training in connection with Catholic rural high schools by describing some of his own efforts in this field.

One disappointment of the institute was the fact that time did not allow for more than meagre mention of

the cultural and recreational activities that can do so much to enrich the lives of rural people. Among those that had been listed on the agenda were: music, dramatics, handcraft, folklore, story-telling, reading, stunts, puzzles and games.

One particularly helpful feature of the two-day session was the literature shown and the constant reference to further sources of information.

The following participated in the institute: The Most Rev. Christian Winkelmann, S.T.D., St. Louis, Mo.; Rev. Edgar Schmiedeler, O.S.B., Washington, D. C.; Rev. Charles B. Aziere, O.S.B., Atchison, Kansas; J. F. Brockland, St. Louis, Mo.; Rev. J. J. Brune, Alton, Ill.; Rev. P. J. Doyle, Caruthersville, Mo.; Rev. Charles E. Einig, Centralia, Mo.; Rev. E. J. Fallert, St. Louis, Mo.; Rev. A. F. Fechtel, West Alton, Mo.; Rev. Thomas M. Green, Caldwell, Kansas; Rev. George J. Hildner, Villa Ridge, Mo.; Rev. L. Hufker, Quincy, Ill.; F. P. Kenkel, St. Louis, Mo.; Rev. Luigi Ligutti, Granger, Iowa; D. E. Lindstrom, Urbana, Ill.; Rev. C. J. Martin, St. Louis, Mo.; Rev. F. G. Mock, Crete, Nebraska; Rev. Wm. M. McGuire, Genoa, Ill.; Rev. George Nell, Effingham, Ill.; E. A. Norton, Champaign, Ill.; J. Rogers, Columbia, Mo.; Rev. H. B. Schnelten, Brussels, Ill.; Rev. T. Schoen, New Haven, Mo.; Rev. R. B. Schuler, Krakow, Mo.; Rev. Leo. J. Steck, St. Louis, Mo.; Rev. Arthur Thiers, Granite City, Ill.; Rev. J. A. Vogelweid, Jefferson City, Mo.; and Miss Dorothy J. Willmann, St. Louis, Mo.

SEVERAL diocesan directors who had definitely planned to be present were prevented from doing so because of sickness or the severe winter weather. These were: Rev. John A. Biter, Diocese of Kansas City; Rev. B. Hilgenberg, Diocese of Belleville; Rev. J. M. Campbell, Archdiocese of Dubuque; Rev. Charles W. Oppenheim, Diocese of Springfield; His Excellency, the Most Rev. Henry Althoff, Bishop of Belleville. The Most Rev. John J. Glennon, Archbishop of St. Louis, was absent from the city, but sent greetings to the group through Bishop Winkelmann. The Rt. Rev. Martin Veth, O.S.B., president of St. Benedict's College, Atchison, Kansas, sent a message of greeting together with an invitation to the diocesan directors to hold their next institute at St. Benedict's. He referred to the efforts of the institution to further interest in rural life through its departments of economics and sociology and through monthly conferences for the professors.

The unquestioned success of this first venture at St. Louis should give every reason to believe that a new and effective instrument has been found for the furthering of the Catholic Rural Life Movement in this country. Rural institutes are deserving of encouragement and should be multiplied.

CATHOLIC INTEREST *in* STUDY CLUBS

By

Lucie J. McAnany,
of the National Headquarters
Staff, N. C. C. W.

THE Department of Lay Organizations of the National Catholic Welfare Conference, comprising the National Council of Catholic Men and the National Council of Catholic Women, has played an important part in propagating the study club movement. The N. C. C. W., seizing the opportunity of the ever-growing interest of Catholic women in this field of action, through well-organized, systematic channels, has been able to accomplish particularly effective work. Aided by the interest and enthusiasm of those who have experienced the benefits of group study, the movement becomes contagious and creates a desire in others to share it. The reports which come to headquarters through correspondence and through diocesan committees, reveal many interesting facts which show that not only is a need being satisfied, but likewise that zeal and effort are producing splendid results, and that patience and perseverance are being rewarded.

One diocesan chairman, whose work along these lines has been especially outstanding, relates that for one general meeting every parish was contacted by an efficient telephone squad of 12 persons. Their endeavors were met with a generous response from all, including the two Greek Rite parishes of the city. In that particular diocese, Negro groups have been organized in study club work. Another correspondent—the president of a Catholic women's league—while spending the winter in the South, relates that she is assisting in the organization of study clubs in that locality where the movement is just beginning to take hold.

The folder listing publications of the National Catholic Welfare Conference points out how important is intellectual preparation for Catholic Action through reading, study and discussion. The folder states:

“OUR HOLY FATHER, POPE PIUS XI, has frequently pointed out how necessary it is for the Catholic to be TRAINED in Catholic teaching in order to solve the problems of life—private, public, social, political. To reach that solution, the Supreme Pontiff has stated that PREPARATION is necessary—preparation that will make us comprehend the whole program of Catholic teaching; that will make its light shine on all the aspects of life; that will make its effectiveness felt in all directions; that will enable us to live actively and intelligently for Christ and His Church.

“Every Catholic should seek, as far as lies within his capacity and opportunity, that religious, moral and intellectual training that will enable him to take a useful part in the apostolate of which the Holy Father so frequently speaks and which he so urgently recommends—the participation of the laity in the apostolate of the hierarchy.”

The goal is, of course, an active lay apostolate, well-informed in the divers interests of the Church, prepared to express her mind, in action, in conversation and in effective steps through legislation when occasion requires.

The desire to participate in this lay apostolate is manifested in many letters coming to N. C. W. C. headquarters.

“Due to the stress of this cold period,” one correspondent writes, “I have not been able to get my group together; but hope springs eternal, so we plan to study this economic program that we may be intelligent citizens in this confused world that we live in.”

The leader of a club in Michigan says: “We wish to become a club that will be a help and aid to our pastor and a great influence for good in our parish. All members have shown splendid enthusiasm at our first meeting.”

From Osage, Wyoming, comes a letter indicating a definite need: “We live in a very isolated section of the country, some of us living more than 30 miles from a church. Many

have fallen away or become careless, and a few of us thought that a reading circle on Catholic points of view of present day affairs, or a study of the Catholic activities, might help matters.”

The N. C. C. W. study club activities are stimulated through a national committee, headed by a national chairman and co-chairman, both members of the national board; and including a diocesan chairman in every organized diocese. In turn, the diocesan committees are made up of representatives of the deaneries, and the deanery committees of the parish chairmen, thus completing a network which extends in the best organized diocesan councils to every rural and civic district. It is therefore a simple matter for the national committee to keep in close touch with every group, both for propaganda, and in reverse, for returning reports which make a mosaic of the general plan. Simultaneously, national affiliated organizations function through courts, circles, chapters, etc. Undergraduate and alumnae groups of high schools and colleges are, in many instances, doing effective work in the preparation of leaders. These, and countless independent affiliated groups complete the picture.

ACCORDING to the dictates of expediency and the preference of the members, the study clubs assume various forms. Often, several forms are combined in one meeting. Thus panels or demonstrations are often a part of a convention or of an assembly program. The most popular type is the discussion method, consisting of a group of around eight or ten members. Its appeal lies in its informality and the opportunity for spontaneous discussion, in the simplicity of the procedure, and the satisfaction which the members derive from their activities. In some instances, however, this is not feasible. One leader whose groups are making a study of the Catholic charitable institutions of a certain diocese advises that should they limit the study club to seven or eight members each separate club would probably have a different topic for study and thus limit the field they could reach with their information with regard to the diocesan institutions.

For the larger group, therefore, the forum is more popular as a type, although it has the disadvantage of eliminating free discussion on the part of the naturally timid, and of becoming something of a lecture or combination of lectures. In many instances, however, after the main part of the program, the discussion is thrown open to the floor, and thus an opportunity of freely expressing ideas is made possible for all present. Assemblies of study clubs are excellent for bringing together members and representatives of various groups of a parish, or even of an entire town or city. After roll call, quick reports are made by the representatives of each club, and a priest-director briefly answers such questions as have been problems to the various groups. This type of meeting becomes exceedingly lively when ended with a general discussion.

THE panel can be made a part of either of the above two types of meeting. Five to seven semi-experienced persons can take part in this prepared discussion for the benefit of a large group, the audience being allowed to ask questions at the end of the formal discussion, and later to participate in the general discussion. A demonstration of a study club in action is always an excellent addition to any program; a group usually volunteers to carry on a discussion club meeting for the benefit of an assembly, invariably with stimulating results.

An important type of meeting is that conducted for the purpose of assisting leaders of other groups. These

meetings usually occur before the opening of Lent or other seasons when study clubs are most active, and again at intervals when individual clubs are functioning. A leaders' meeting is particularly effective where a uniform diocesan study club program, such as is established under the Confraternity of Christian Doctrine, is in effect. These leaders' meetings are conducted along the same lines as a regular discussion club, but they serve as a preparation for those who are to branch out into the field; the leaders become familiar with the material to be discussed, and the type of questions that will come up and that they will be called upon to answer. Leaders' meetings are an important part of any study club program.

THE subjects which are the most frequently in demand, as gauged by the requests for materials and suggestions, are *The Mass*, *The Life of Christ*, and some phase of *The Family* or *Child Study*. A woman from Idaho explains why the Mass has been a favorite topic when she says that "the first subject they wish to study would be the Mass, everything pertaining to its explanation, as our parish is only a mission and very few of our parishioners know exactly how to assist at Mass, or what its meaning is." This is true not only of mission parishes, but also of many others.

One woman from New York State writes: "During the winter we had a most interesting and instructive course on *The Missal and the Mass* given by our assistant pastor. As a result, our club of 65 women are using the missal every Sunday, and some of us every day."

A local Catholic college, in cooperation with the Catholic P. T. A. groups of the city, offered a course in the Mass liturgy to all the clubs interested. "Five new and three old clubs responded, representing 76 persons," the correspondent reports. "Interest is intensive, and the average attendance at the college has been almost 60. . . . What we get from the study of the Mass liturgy I cannot tell you, for it is too deep for words."

Nevertheless, interest in other fields is not abating. A nun in Massachusetts writes that her college study club group has decided to study "Catholic Writers." Another group in Milwaukee writes for information on Bishop John England, of Charleston, for a group studying the Catholic Church in the United States through Colonial Days. The chairman of a local organization in Montana writes that her group thought it would be interesting to make a study of the problems and difficulties of the Catholic Church in different countries—Germany, Russia, and others.

In Omaha a deanery study class is undertaking "Universal Education Through Catholic Universities," dividing it into a study of liberal arts, medicine, law and commerce.

From Dushore, Pa., a woman writes: "We have a study club in our parish for the parents of pre-school and smaller school children, and are studying your pamphlet *Parent and Child*. We like it very much, but would like some suggestions as to what material to take up when this information is exhausted."

FROM Massachusetts we have a letter saying that one group consisting of Catholic college alumnae, who are being organized, are much more interested in current topics than in topics of a religious nature; while a New York group wishes an outline of some strictly religious subject, saying that the members wish to make their study of the movies strictly Catholic and would like to combine some religious topic with it. Requests for literature of the various departments of the National Catholic Welfare Conference are received daily, and the pamphlet, *On Planning a Study Club*, and the classified list of study club material are very much in demand.

Two important factors in the material used by study clubs are CATHOLIC ACTION, the official organ of the N. C. W. C., and the N. C. W. C.'s *Monthly Message to Affiliated Organizations*. In the former, the monthly article for study

club discussions provides excellent material, as well as valuable current information. The *Monthly Message* offers a legislative page for any group that is anxious to be up-to-date on the events of legal import, and reading suggestions that are helpful along many lines of study.

Study clubs have frequently been the sponsors of other projects which have enjoyed excellent results. Sewing vestments and altar linens is a feature of many groups studying the Mass and the Liturgy. Vacation school teaching is a project which has met with great success and commanded much interest in various groups. Speakers' bureaus have been exceedingly successful also; a group of women in a mid-western city offered a list of subjects to luncheon groups; 82 addresses were given by the members on short notice, in one season. Several members being ready on some subjects made a choice of speakers available.

Another very popular project is the establishing of Catholic book shelves in the public libraries or schools. A P. T. A. group in Indiana contemplates starting a library, and asks for a list of books suitable for all grades of their Catholic school.

Study clubs can also undertake to make appraisals of values in modern literature, write articles for Catholic magazines along lines of special interest, or make outlines for their own use and that of other groups.

The field for expansion is still very broad, in spite of the fact that the number of groups is growing constantly. A priest in the State of Washington makes an appeal for information on study clubs saying:

"**S**TUDY clubs are being formed in the cities out here, and they have the advantage of mutual example and co-operative experience, but in the more remote country places in Washington and Montana and Oregon and Idaho they have not this experience, and a priest, who has not been where one of these clubs is running well, has not much working knowledge of just how they are expected to be run with success. God knows that the people in these areas are good and anxious to learn and need the benefits of these study clubs. However, lack of money and organization and of resident priests have all combined to make it very difficult for them to have a thorough working knowledge of their religion, and the real source of consolation and help it can be to them in their lives, which are bare and hard."

The good effects of one small group, nevertheless, are not limited to the membership; each individual carries his light wherever he may go. The impetus to adult study which has been given by the N. C. W. C. goes forth in ever-recurring eddies to every far corner, with the hope of seeing eventually a laity in every parish always eager for more information about the guiding principles of the Church, and the practical application thereof.

C. A. I. P. Joins Richmond Benedictine Alumni In Peace Program

TWELVE HUNDRED persons, Catholics and non-Catholics alike, gathered together at the Byrd Theater in Richmond, Virginia, on Sunday, February 23 to participate in the program on "Youth and World Peace" presented by the Benedictine Alumni Association in cooperation with the Catholic Association for International Peace. Prominent ecclesiastical, governmental and educational leaders from various sections of Virginia were guests of the occasion, the list of speakers including Dr. Elizabeth M. Lynskey, of Hunter College, and Prof. Charles G. Fenwick, president of the C. A. I. P. The Virginia Symphony Orchestra and Miss Adele Lewis of the National Opera Company, together with the N. C. W. C. Social Action Department, contributed greatly to the success of the program. Members of the Benedictine Alumni Association, assisted in the preparation and carrying out of the program.

MARCH STUDY TOPIC—

“YOUTH—LIVING *the* FAITH”

THE N. C. W. C. Study Club Committee presents herewith the sixth in its 1935-36 series of discussions directed to the general subject of “Youth and Catholic Action.” Many affiliated units of the N. C. C. M. and N. C. C. W. are this year making youth their main project. Especially will fraternal organizations, parent-teacher groups, schools, forums and assemblies find the N. C. W. C. study club material on youth helpful in formulating and carrying out their local programs.

N. C. W. C. headquarters will, upon request, gladly supply further pertinent material, bibliography, and suggestions. *Youth, Today and Tomorrow*, a recent publication of the N. C. C. W., is especially recommended to all interested in the general subject of “Youth and Catholic Action.”

REGARDLESS of the fact that thousands of Catholic college graduates have assumed real leadership in the social, economic and political life of the nation, it is difficult to understand why many among them have made compromises inconsistent with the Catholic philosophy which they received as a part of their earlier training. The failure of many of them to make the Faith a vital part of their everyday life is an important problem and needs solution.

This failure may have its origin in several sources. It may be that the college educational system has erred in not impressing deeply enough on the student the basic fundamentals of Catholic philosophy and their intimate and practical application to the questions of later life. It may be the inability on the part of the student to grasp fully the real significance and bearing of religious and philosophical ideas and their extension into his later activities. Regrettable as it is, we must admit that in numerous cases the lesson on these matters is learned for the day and leaves no indelible imprint on the mind of the student. Something needs to be rectified here.

Two factors must be considered in this regard. Either the presentation of the material is formal, meaningless and unrelated to life or else the student himself is incapable, due to lack of proper earlier training, to grasp the relationship of his studies to the responsibilities of life. It may also be that nothing has been done to encourage his own resourcefulness and the necessity of research, both paramount issues in linking his training with his own later problems.

Whatever the cause may be—and it is difficult to place the finger of blame accurately—we have definite facts before us daily which reveal the truth. There are contributing causes, naturally, e. g., moral weakness, evil companionship, destructive reading, etc., but let us answer, if possible, the question which confronts us regarding many Catholic college graduates.

Pertinent “Whys” for Youth’s Consideration

Why are the principles of philosophy often discarded when face to face with social, economic and political questions involving ethical solutions? Why are the sacraments and attendance at Mass treated lightly and in some instances ignored or even ridiculed? Why is there so little evidence of missionary zeal, less even in some cases than that found in graduates without Catholic training? Why fewer evidences of higher moral integrity in both their personal and public life? Why the lack of virile leadership permeating and elevating the whole group in order that Christ and His doctrines may be better known and followed? Why the drawing away from the Church entirely and attacking her philosophy and practices? Why the lack of courage to live the Faith fully and intelligently in every sense of the word?

A Catholic leader of college students recently presented in the *Religious Bulletin of the University of Notre Dame* two philosophies for consideration. These are:

(1) *Pagan philosophy*: “Don’t stunt faculties and thwart life’s purposes by self-repression and denial! That’s me-

dieval. Complexes are the outgrowths of restriction and restraint. Let a man freely enjoy the cravings of his primal instincts! Let the woman live in untrammelled affection and desire! This is the world’s philosophy. And these are its results: free love, prostitution, birth control, promiscuity, license in company-keeping, perversion, indecent movies, vile plays, lascivious books, disrespect for authority, demoralized youth, irreligion—and Hell.”

(2) *Christ’s philosophy*: “‘Unless you do penance you shall all likewise perish.’ And His warning holds good for everybody—for the priest at the altar, for the nun in the cloister, for the seasoned father at his desk, for the mother at the cradle, for the virgin in her innocence, for the young man in his strength. And these are the fruits of penance—the refinements of Catholic culture: charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, chastity—and Heaven!”

This question remains unsolved. Is the Catholic college graduate to follow the pagan or the Catholic philosophy of life? Is he to have the doctrine of moral and social ethics made an integral part of his life now, and later on is he to divorce it from his everyday life when conflict of principles arises and decision must be made? It rests with us to assist him in making this choice if the Catholic leadership so greatly needed today is to be achieved. We still have a long way to go in molding together indissolubly the elements of Catholic belief and Catholic practice. How this can be done, if not fully at least in part, let us now consider.

On Keeping One’s Faith Alive

It is no pious platitude to say that prayer is the first and most important means of keeping alive for youth as well as others, the precious spark of the Faith; prayer, that is, joined with the Mass and the sacraments. But the boys or girls, the young men or women, who fully realize this—the young persons, that is who make prayer habitual, who go to Mass and Communion several times or oftener each week—need little further help. They will turn to the other acts of religion almost with the inevitability of the sunflower turning to the sun—and with little if any urging or prompting.

But since not all adults are daily communicants, it is not quite realistic to expect this much of young people. This is not to say that young people should be told they needn’t bother about daily Mass. On the contrary, the ideal should be held before them constantly, and it should be presented to them as an altogether practicable and “regular fellow” ideal, “manly” and “lady-like” at one and the same time as the case may be.

Even so, many will not—in fact it is probably true that many cannot, save with much hardship—avail themselves of this divinely generous help. Yet they, too, have Catholic lives to live, and a grave duty to live them rightly. They need helps, then, of another, even though less efficacious, kind.

First: *Reading*. The young Catholic who first turns aside from the “Rover Boys” and “Little Women,” or even from

the works of Charles Dickens and George Eliot, to discover for the first time the riches of Catholic literature, will find himself much in the position of Keats on reading Chapman's "Homer." Newman, Manning, Benson, Chesterton, and hosts of others will delight him and strengthen his Faith. And if he will go a bit beyond the novel, to the apologetical works, say, of Stoddard, Brownson, Knox, Lunn, and the works of other articulate converts, now happily and rapidly increasing, he will take a new view of his Faith and a new pride in having it. If only young people can be got to discover these books for themselves! They should be *required reading* for every Catholic, young and old—but required reading has an unfortunate tendency to become bored reading.

Second: *Participation in the activities of Catholic organizations.* This means more than merely going to business and social meetings, essential though they be. It means bearing a fair share of the more important works of the organization: the apologetical and educational activities, the charitable and "welfare" works, even the semi-secular and civic undertakings. The young man or woman who takes an active part in these things, who is an interested and active participant in the study club, the lecture forum, the round table, the drama club, who cooperates fully in all the other enumerated works, will find himself becoming not merely informed and Catholic, charitable and Catholic, civic-spirited and Catholic, but an *informed, charitable, civic-spirited Catholic*. The study club and the forum will give him a glimpse of Catholic principles in their every-day applications, not merely in the formally catalogued categories to be found in the textbooks. He will begin to view life about him—all the modern economic transition, the problems of public and private morality—through *really Catholic eyes*. His religion and its derivative principles will become the yardstick by which he measures every problem before him—and it is not merely a *pious* thing to have a sound yardstick, it is the only *intelligent* thing.

Third: *Participation in the Lay Apostolate.* If the young man and young woman will not only read Catholic literature, study Catholic thought, and discuss Catholic principles, but undertake their exposition to the unbeliever they will find their Faith strengthened even further. To bring the Faith squarely up against the modern mind, as on a Catholic evidence guild platform, in a radio series (with its consequent "audience mail"), in the readers' columns of secular newspapers, etc., is to have one's understanding and

appreciation of the Catholic religion greatly sharpened and refined.

A RECOMMENDED CATHOLIC YOUTH PROGRAM

We append herewith as pertinent to the foregoing discussion the recommendations of the National Council of Catholic Women for a Catholic Youth Program.

The Catholic Youth Program should be: National in scope; Diocesan in authority; Parochial in function.

A national program definite enough to aid; flexible enough to serve local communities.

A program varied enough for all interests, allowing selection to suit need.

A program fitted for: Juniors, high school groups, out-of-school groups.

A program with a standard framework of organization (that of the N. C. C. W., or N. C. C. M.): Same officers with corresponding duties; same committees with duties corresponding to age and ability; with definite arrangements for mutual representation on junior and senior boards.

A program of "oneness" so that the girl will, with ease, pass from the junior program through the high school group, through the post-high school group into the adult program of Catholic Action.

A suggested program that may be essentially the same for all age groups, but graded according to needs of groups as for example:

Spiritual—Prayers, Corporate Communion, Communion breakfasts, Days of recollection, Retreats, Pageants.

Cultural—Dramatics, Glee club, Music and art, Orchestra Study clubs, Personality development.

Vocational—Vocational guidance, Vocational training Study clubs, Employment.

Recreational: Hobby Clubs—Crafts, Nature, Sewing, Homemaking, Study, Marionettes, Photography, Sports, Hiking, Camping. Dancing—Social, Folk, Interpretive Trips.

The National Council of Catholic Women has a *National Committee for Youth*, with national, diocesan and parish chairmen whose function will be to sponsor the program of activities approved by the ordinary. The National Council of Catholic Women has on its staff a field representative for youth who will be a member of the National Catholic Welfare Conference Youth Bureau, and who will be available, on request, to assist in launching youth organization.

The Catholic Priesthood and the Laity (Continued from page 9)

communicate this love of God like a holy fire to all who approach him.

This is the way of regeneration and salvation. In piety, purity, humility, obedience, discipline and study, the layman must strive to make himself a more perfect servant of the Lord so that the sweet odor of his life may be a delight to the Church of Christ—that both by word and good example he may "build the house, namely, the family of God."

STUDY OUTLINE

Introduction—The Pope's paternal interest in priesthood. Special significance and application of encyclical to clergy, laity, those outside the Church. Vocation and divine commission of priest.

Office and Power of the Priest—Need of a priesthood. Ancient priesthood, St. Paul's definition and teaching of Council of Trent. Power of priest over Body of Christ and His Mystical Body. Power to forgive sins, to preach the Gospel, and instruct the faithful. Civilization's debt to priesthood.

Virtue and Learning in the Priesthood—Sanctity commanded in Old Testament and required today. Primary importance of piety. Ecclesiastical celibacy. Compassion towards the poor. Missionary apostolate. Necessity of obedience. Higher standard of learning essential.

Training for the Priesthood—The ideal seminary. Responsibility of seminary heads, spiritual directors and bishops in selection and education of aspirants. Obligation of parents. Influence of Christian family on vocations. Duty of laity to foster vocations.

Concluding Advice—Use of the Spiritual Exercises in closed retreats. Meditation. Need for spiritual awakening.

Adult Education at Rosary College

ROSARY COLLEGE, River Forest, Illinois, offered for the first time in the fall of 1934 a program for adult education. No fees were charged and attendance was voluntary. For a long time there was felt the need for an educational project to meet the needs of the community—discussion groups on current art, literature, science and economics. The sisters and lay faculty of the college presented lectures on art, music, English, French, German, economics, sociology, home economics, accounting, library work, and public speaking. Discussion follows as the class members become interested in certain phases of a topic. The subject in which there was the largest enrollment at the beginning sessions were "Contemporary Trends in Literature," "Contemporary Economic Trends," and "Public Discussion."

TOLEDO LEADS in N. C. S. S. S. SUPPORT

AS NOTED in CATHOLIC ACTION last month, the plan presented at the national convention of the National Council of Catholic Women in Fort Wayne included the holding locally of National Catholic Service School functions early in May, proceeds of these functions to be donated to the maintenance fund of the school. Because of preliminary arrangements for a special drive in May in the Diocese of Toledo, the Most Rev. Carl J. Alter, generously suggested to the diocesan council that its officers and members take up the matter of the appeal for the school during February. Mrs. E. F. Brucker, diocesan president, initiated the work at once by calling a meeting of the board of directors and the delegates from the six deaneries and all of the affiliated organizations to meet in Toledo January 21. Following this meeting, a general meeting was called for February 3. We quote from the call:

"One of the most important sessions of the Fort Wayne convention was that devoted to the National Catholic School of Social Service—the special project of the National Council of Catholic Women.

"In the interests of this school, our Most Rev. Bishop, Carl J. Alter, will address the Catholic Women of all Toledo deanery organizations on Monday evening, February 3, 1936, at 8 o'clock in the auditorium of the National Catholic Community House.

"At the request of our Most Reverend Bishop, we are sending out a call for the gathering of presidents, or their representatives, of all societies whether affiliated or not with the diocesan council, to be present at this important meeting. Presidents may invite their officers or members of their societies who desire to attend. All are welcome. . . .

"Catholic Women of the Toledo Deanery, you have a great responsibility resting upon you in the interests of the program of Catholic Action, not only in service to your own particular society, but to the great national program of Catholic Action approved by our Holy Father, and directed by the archbishops and bishops of this country, who seek the interest and participation of every Catholic woman."

In spite of the bad weather, some two hundred delegates responded to this call. Mrs. Edward F. Brucker presided at the meeting. Bishop Alter and Very Rev. Monsignor Max Walz, chancellor of the diocese, were in attendance. Bishop Alter commended the women for coming out such a stormy night, and plunged into the subject matter which was uppermost in their minds.

REFERRING to the pledge of \$1,000, made by the president and endorsed by the chairman of the six deaneries of the diocese, he said that in spite of the serious conditions of the diocese and their own local needs, he thought the pledge could be raised without much difficulty; that if every organization in the diocese would give some small affair, the money would be easily secured. He repeated what he had said at Fort Wayne: "This school has been a nursery of Catholic idealism and Catholic Action in the social field, which has made itself felt in the entire nation and even beyond its borders. . . . This school was given to the National Council of Catholic Women as a special project. It is needed at the present time and should be assisted by every Catholic woman in the United States. We are trying to raise this contribution for the maintenance fund of the school throughout the dioceses of the country and it should be easily accomplished because all of our Catholic people are being benefited by the social workers educated at the National Catholic School of Social Service. In our own

By
Minnie Byrne,
Corresponding Secretary,
Toledo Diocesan Council of
Catholic Women

diocese, in Toledo, at the National Catholic Community House and the Toledo Catholic Charities, we have graduates from this school. There are graduates in more than 30 states in the Union, in South America, Australia, the Philippines, China and other countries."

Following the Bishop's address and pleas for the raising of the fund the following resolution was presented by Mrs. George N. Fell and unanimously adopted:

WHEREAS the moral and financial support of the National Catholic School of Social Service is definitely a work assigned by the National Catholic Welfare Conference to the National Council of Catholic Women; and

WHEREAS the Toledo Diocesan Council is an integral part of the National Council of Catholic Women; and

WHEREAS the Toledo Diocesan delegates to the national convention of the National Council of Catholic Women recently held at Fort Wayne, Ind., pledged the sum of \$1,000 for such purpose: Now therefore be it

Resolved, That to further such purpose and intent of the Hierarchy and of the Most Reverend Bishop of the Diocese of Toledo, the Toledo Diocesan Council of Catholic Women does hereby confirm, ratify and support the pledge so made by its delegates at the said national convention at Fort Wayne, and does hereby pledge itself to provide and contribute for such purpose the sum of \$1,000; and be it further

Resolved, That the officers and members of the Toledo Diocesan Council of Catholic Women apply and exert every effort and energy at their disposal and command promptly and expeditiously to gather, provide and contribute the funds required for the fulfillment and payment of such pledge.

MOTION was then made and carried that Monday, February 17, be known as "Diocesan Day" for the purpose of raising the fund for the National Catholic School of Social Service. The representatives of the affiliated groups were most enthusiastic about the proposition and pledged themselves to make "Diocesan Day" a great success.

A report of the results of this plan will appear in a subsequent issue of CATHOLIC ACTION.

A great benefactor of the school once said: "When the National Council of Catholic Women shall have made it stable and shall have discovered the means to complete its organization and widen its work, one may say without fear of contradiction that this will be the greatest single contribution of the Catholic women of the nation to the resources of Catholic life."

During the current month the following contributions to the Maintenance Fund of the National Catholic School of Social Service were received:

Miss Margaret Murphy, Ypsilanti, Mich., \$500; Mrs. Edward Hines, Chicago, \$100; South Side Catholic Woman's Club, Chicago, \$50; Miss Louise Schnelker, Fort Wayne, Ind., \$25; Dr. Rosalie de la Hautiere, San Francisco, \$5. An additional \$73 representing two anonymous contributions of \$36.50 each was also received. This amount was secured through the saving of 10 cents a day for one year. A total of \$550 was received from Mrs. William F. Connolly, of Detroit, to be applied on her pledge to raise \$1,000 made at the convention. This sum represents contributions as follows: Mrs. Connolly, \$200; Mrs. Leon C. Finck, Mrs. Walter O. Briggs, and Mrs. Frank Couzens, \$100 each; and Mrs. Charles P. Fisher, \$50.

N.C.C.W. VOTES to HOLD its 1936 ANNUAL CONVENTION in GALVESTON, OCTOBER 18-21

THE invitation of the Most Reverend Christopher E. Byrne, Bishop of Galveston, Texas, to hold its sixteenth annual convention in the City of Galveston, was formally accepted by the Executive Committee of the National Council of Catholic Women at a meeting held in Chicago, Illinois, February 8, 9 and 10. The dates decided upon are October 18 through 21.

Bishop Byrne's invitation was accompanied by an invitation from the Galveston Diocesan Council of Catholic Women through its president, Mrs. Lucian Carroll, of Houston, and its past president, Mrs. Charles J. Stubbs of Galveston; and by assurances of cooperation and assistance from the Hon. Adrian Levy, mayor of Galveston, the Galveston Commercial Association and the Knights of Columbus.

Texas this year celebrates its centennial. Catholics played a leading part in the discovery and development of Texas, so it is eminently fitting that the N. C. C. W. should hold its first convention in this section of the Southwest during this commemorative year.

The Texas Centennial Commission has set aside April 21, the anniversary of the day on which Texas won its independence from Mexico, for special Catholic commemoration. A Field Mass will be celebrated on San Jacinto Battlefield at Houston. The national council's president, Miss Katherine R. Williams, has been invited to participate.

Many other matters of import to the national council were discussed by the committee at Chicago.

Plans for the work of the council's 11 national and two special committees were submitted and approved.

During the coming summer, the council will conduct two institutes. The youth institute, the second to be held at the National Catholic School of Social Service, will be under the direction of Miss Anne Sarachon Hooley, former president of the council and chairman of its National Committee on Youth. Miss Anna Rose Kimpel, field representative for youth activities, who is now aiding in a youth program in the Hartford Diocese, will collaborate with Miss Hooley in planning a program.

An institute on the problems of women in industry will follow immediately after the youth conference. These plans are being worked out by Miss Cecilia Yawman, national chairman, with the assistance of Miss Linna E. Bresette, the committee's consultant.

The committee adopted a resolution endorsing the program of observance of the one hundred and fiftieth anniversary of the formation of the Constitution of the United States beginning in 1937, and accepted the invitation of the Sesquicentennial Commission to appoint a special committee to aid in the proper observance of the Sesquicentennial. The National Board of Directors was appointed as a committee to so cooperate.

A full attendance of the executive committee was recorded. In addition to the president, Miss Williams, those present included: Mrs. Earl R. Reynolds, Chicago, first vice president; Mrs. Thomas J. Horrigan, Meriden, Connecticut, second vice president; Mrs. Thomas P. Ryan, Minneapolis, treasurer; and Mrs. Thomas Dignan, Glasgow, Montana, secretary.

MEETINGS, ACTIVITIES and INTERESTS of N.C.C.W. GROUPS

DIOCESE OF DENVER, COLORADO

MARKING its tenth anniversary, the Denver Diocesan Council of Catholic Women met in Denver, February 4 and 5. Many of the addresses recalled the beginnings in 1925 and the subsequent years of striving to bring about the desired diocesan-wide federation and cooperation.

The Most Reverend Urban J. Vehr, Bishop of Denver, celebrated the opening Mass and made the closing address in which he thanked the women for their work in the past and urged them to continue their program of Catholic Action.

The convention was honored by the presence of the Most Reverend Rudolph A. Gerken, Archbishop of Santa Fe. In an inspirational address, His Excellency told of the difficulties in his archdiocese and the means that were used to establish councils of Catholic women in every parish and mission in New Mexico.

The Archbishop related that the organization in Santa Fe was responsible for preventing much harmful legislation in the state legislature. He also outlined the work the A. C. C. W. is doing in promoting the Confraternity of Christian Doctrine and recommended the *Santa Fe Edition of the Register*. In addition, the archdiocesan council is taking the responsibility of educating every Catholic child in the archdiocese in the rudiments of Catholic dogma.

In her message to the convention, Mrs. T. A. Cosgriff, president, reviewed the splendid work done by the diocesan council, outlined briefly the plans for the coming year and declared, "the past avails nothing unless the future is secure."

Many interesting addresses featured the program, Rev.

Harold V. Campbell in an address on "The Church and Peace" showed the efforts of the Church to promote peace from the time of Constantine until the present day, when the Holy Father is doing his utmost to maintain the peace of the world. Miss Ellen Perdue, of the Visiting Nurses Association, told of the health program in parochial schools. The Women's Works Progress Administration projects in Colorado were discussed by Mrs. Mary Isham, state director. The plans of the National Youth Administration to assist young people to remain in school were discussed by Dr. Harold G. Blue and Donald McNassar of the N. Y. A.

Monsignor John R. Mulroy, spiritual director of the council, in an address on "The Catholic Contribution to the Youth Movement" pointed out that the Church is the only safe agency to guide the youth of America and provide them with principles of clear thinking and clean living.

The second day of the convention was given to a demonstration of a Confraternity of Christian doctrine study club and to a symposium on youth. Addresses were given by Miss Eugenie Guidon, of Loretto Heights College, on "Sodalities"; Robert McMahon, of Regis College, on "Heritage and Obligation of the American Youth," and the Rev. Joseph O'Heron, spiritual director of the Newman Club at the University of Denver, on "Need of Newman Clubs in Public High Schools and Universities."

Mrs. Valentine Fisher, connected with the N. Y. A. in Boulder County, spoke on "Progressive Teaching in Colorado," and Thomas F. Mahoney, in charge of the State Committee on Mexican Welfare for the Knights of Columbus, discussed "Spanish-American Beet-workers in Colorado."

At the closing banquet, Mrs. Ella M. Weckbaugh, a member of the first Board of Directors of the National Council of Catholic Women, reminisced about the early days of the council, and Miss Mary Coughlin, member of the council's present board, spoke of present and future plans. The convention elected Mrs. M. J. O'Fallon president.

DIOCESE OF SACRAMENTO

ADDRESSING the annual meeting of the Sacramento Diocesan Council of Catholic Women, held recently, the Most Reverend Robert J. Armstrong, Bishop of Sacramento, congratulated the women on their splendid work during the past year; told of his attendance at the annual convention of the National Council of Catholic Women held in Port Wayne, and stressed his interest in the work of the study clubs, urging that the members give their full interest to the establishing of these clubs. He stated that topics for study will be published weekly in the *Superior California Register* with necessary references for study.

The diocesan president, Mrs. A. E. Coolot, reported that 100 additional counties had been organized since the last annual meeting. She told briefly of the various meetings held throughout the diocese in the past year and stated: "These meetings showed the interest of serious, intelligent Catholic women in the work and program of the National Council of Catholic Women." In urging individuals to subscribe to CATHOLIC ACTION, Mrs. Coolot said, "No matter how remote our residence may be from the centers of population, this magazine links each one of us with our national organization. It makes it possible for us to know intimately the ideals for which it stands."

Guests of honor at the meeting included the Most Reverend Thomas K. Gorman, Bishop of Reno; Mrs. A. S. Lusante, of San Francisco, former member of the board of the national council; and Dr. Anna S. McCaughey, recently elected to membership on the national board.

A four-point plan of activities for the council which directs the life of each parish, was outlined by Bishop Gorman in an address on "The Value of the Diocesan Council in the Program of a Small Mission Parish." These points were: Care of the Church itself; study club program adapted to the needs of a small parish; group of activities placed under the head of spiritual works of mercy; and activities grouped under the corporal works of mercy. "If the parish is functioning under these four points," Bishop Gorman said, "then the Catholic life of the community is progressing well."

The Rev. Patrick A. McHugh, editor of the *Superior California Register*, stressed the importance of the press in Catholic Action. "The precise purpose of the press in Catholic Action is to emphasize and to sustain the Catholic viewpoint in the minds of our people."

Mrs. Coolot was re-elected president.

DIOCESE OF LINCOLN, NEBRASKA

THE Lincoln D. C. C. W. held a profitable all-day conference at Crete, Nebraska, recently. The primary objectives were to adopt a flexible youth program looking to the spiritual, cultural and recreational interests of the youth of the diocese. The 4-H club work was demonstrated by the diocesan chairman of girls' work, Mrs. J. E. Theobald, of Lincoln. The program for farm women was presented by its diocesan chairman, Mrs. E. E. Hartz, of Coosa. Women were requested to include in these meetings a period for religious study and discussion. The Most Rev. Louis B. Kucera, Bishop of Lincoln, having requested the D. C. C. W. to take over immigration work in the diocese, this was explained and presented by the diocesan chairman, Miss Gertrude Rademacher, of Crete. The rural life program, its philosophy and purposes, was presented by the Rev. Ferdinand Mock, diocesan director. The diocesan board of directors held their quarterly meeting also and voted to aid in the effort to secure funds for the National Catholic School of Social Service by asking each affiliated

organization to give a benefit for that purpose. Mrs. Mary Ohlheiser, diocesan president, presided.

DIOCESE OF LA CROSSE, WISCONSIN

SEVERAL diocesan councils have news letters, or monthly messages which go regularly to all officers, committee chairmen, and affiliated groups. While the La Crosse Diocesan Council is less than two years old, it issues every two months an official organ called *The News Letter*. Through this medium the units throughout the diocese have been brought closer together and the dissemination of ideas for work in the various deaneries and parishes has been greatly aided.

A very practical example of the value of organization is demonstrated in this diocese. The sisters in charge of St. Michael's Orphanage, a diocesan institution, have found it an overwhelming task to keep up with the mending necessary at such an institution. Units in widely scattered sections of the 22 counties of the diocese send for boxes of sewing and mending, meet to take care of it and send it back to St. Michael's. One group in La Crosse has started an auxiliary whose members will go to the orphanage one day every two weeks to sew. Thus the council has practically relieved the sisters of this tremendous burden.

DIOCESE OF CHARLESTON, S. C.

SINCE its organization, the Charleston Diocesan Council of Catholic Women has as its special project, aided the program of vacation schools, inaugurated by the Most Reverend Emmet M. Walsh, Bishop of Charleston. The council has also lent every effort toward making the two summer camps operated within the diocese the great successes which they have been annually.

Under the program recently inaugurated by the Confraternity of Christian Doctrine, the Charleston Diocese records a total of 2,500 persons registered in study clubs—this in a state where only one half of one per cent of the population is Catholic.

The council holds an annual retreat for its members, this year to be held at Aiken, in August.

YOUTH PROGRAM IN HARTFORD DIOCESE

WITH a three-fold purpose—recreational, cultural and spiritual—the Catholic Youth Movement is well under way in Hartford.

Miss Anna Rose Kimpel, field representative for youth activities for the National Council of Catholic Women, has been organizing a Catholic youth program under the auspices of the Diocesan Bureau of Social Service, the Hartford Council of Catholic Women, and in cooperation with the National Youth Administration.

Approximately 6,000 young people have registered to date. Miss Kimpel pays special tribute to the pastors and the sisters in the parochial schools who have cooperated and enlisted their interest.

At a recent meeting of the Connecticut Council of Catholic Women, Rev. George M. Grady, diocesan director of charities declared that in the six weeks since the program has been initiated, it has proved its worth and usefulness and demonstrated the need of a permanent program for the youth of the diocese.

A two-hour weekly training course which Miss Kimpel is giving to the 30 leaders provided by the National Youth Administration has greatly aided in the development of the program.

Miss Katharine E. Griffith, executive secretary of the Diocesan Bureau of Social Service, aided in the necessary preliminary arrangements. Both Miss Kimpel and Miss Griffith are graduates of the National Catholic School of Social Service.

The chairman of the Connecticut council, Miss Mary P. O'Flaherty, praised the work of both of these young women at the council's recent meeting. Due to the interest and enthusiasm of Miss O'Flaherty, a very effective group of volunteer workers has been secured.

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